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but, at the same time, the author thinks it "self-evident that he who does not regard Christ as true God must reject the literal interpretation of the words of institution."

The book enters the domain of the higher and the lower criticism, discussing questions of authorship and of the originality of various texts, which it does with ability, but it enters this domain of criticism under heavy bonds. The Roman Catholic doctrine of the eucharist is tacitly regarded as above criticism. The volume is rather a critical apology for the Catholic doctrine than a critical study of the text.

Dr. Berning's positions may be briefly illustrated. Thus he decides against the reading of Codex I in Luke 22: 19, 20. The shorter text (favored by Westcott and Hort) is regarded as a copyist's abbreviation.

Dr. Berning leaves us in doubt as to what Paul received from the Lord in regard to the supper. At one time he says that "Paul received from the exalted Savior the facts on which the teachings, and therewith also the significance of the holy eucharist, are based;" and, again, he speaks of "the dogmatic teachings and facts concerning the holy eucharist which Paul received," and distinguishes from these "the exact knowledge of the separate parts of the ordinance and the verbal report."

The author regards it as certain that Jesus explicitly commanded the repetition of the supper.

The surest witnesses of the apostolic form are Matthew and Mark. Luke's report is of secondary value. The four oldest liturgies are thought to have some confirmatory value in determining the original text.

The words of 1 Cor. 11:25, "This do," are held to contain the apostle's authorization to present the same "sacrifice" which Jesus presented.

These details may sufficiently illustrate the character of the book before us. It should, however, be added that Dr. Berning's work is free from all polemic against Protestantism. Its tone throughout is sober and dignified.

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NEW TALES OF OLD ROME. By RODOLFO LANCIANI. Boston and New York: Houghton, Mifflin & Co., 1901. Pp. 348. Illustrations. \$5 net.

IN his *Ancient Rome in the Light of Recent Discoveries*, and in *Pagan and Christian Rome*, Signor Lanciani has already shown what

can be done with Roman topography and Roman remains, as themes for popular lectures and essays of the better class. The author's splendid enthusiasm for his subject, his intimate familiarity with all the minutæ of archæological discoveries at Rome, and the literary skill that manifests itself in picturesqueness of phrase and in the *vivida vis* of his narrative, make a rare combination in these days when, on the one hand, the term "popular," as applied to an essay or a lecture, so often opens up a vista of superficiality and even of ignorance, while, on the other, so many of the truly erudite, overloading their treatises with learned quotation and recondite reference, have ceased to be interesting because they feared to be popular.

The book before us has all the good qualities of its predecessors. Yet, excellent as it is, many of the theories advanced are hardly substantiated by the evidence adduced. There are few scholars who will not feel that the author, when he claims (p. 12) that the Heroon Romuli in the Forum is "the joint offering of all the elements of the Roman population dwelling on the Septimontium after their amalgamation into one body by Numa and Servius," is somewhat dogmatic. Nor can it be said with certainty that "the small figurines of clay, bone, bronze, and amber found in the layer of votive offerings are real νεκρῶν ἀγάλματα—images of the dead—indicative of human sacrifices." The whole question of human sacrifice among the Romans is an exceedingly obscure one, and the stiffness of the figures is due rather to the crudity of primitive art than to any desire on the part of the artist to represent the dead.

The chapter entitled "The Truth about the Grave of St. Paul" is still more open to criticism. The account given tends to be diffuse, and is not at any time convincing. It is, of course, true that churches were often dedicated to saints whose names bore some resemblance to those of the pagan deities to whom the buildings had originally been consecrated. Many examples of this are at hand: temples of Jupiter were dedicated to St. Jovinus or Juvenalis, temples of Saturn to St. Saturninus, temples of Apollo to St. Apollinaris, etc. But surely, to base on this any connection between the Basilica Pauli Apostoli outside the walls and the Basilica Paulli (Basilica Æmilia) in the Forum is hardly within the range of probability, and to see there any indication that the former was in part constructed out of material taken from the latter implies a sadly astigmatic archæological vision.

In the section devoted to the worship of Diana of Nemi, no notice,

curiously enough, is taken of Frazer's theory of the ritual as the survival of a form of tree-worship.

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LIFE AND LETTERS IN THE FOURTH CENTURY. By TERROT REAVELEY GLOVER. Cambridge: University Press, 1901. Pp. xvi + 398. 10s.

ONLY a few of the Christian writers of the fourth century are widely read, while the pagan authors of that period are scarcely known even by name. This is owing, perhaps, to the absence in that age of those heroic and uplifting elements which always attract, and to the presence of those elements of decay which always repel. Knowing, in general, that it was a century of civil discord, of cruel misrule, of Gothic invasion, of social unrest and religious rancor, of exhaustion in art, literature, and philosophy, of a secularized church and a collapsing empire, incentives to further inquiry and acquaintance are weakened and well-nigh destroyed. It is to the life and literature of this sterile and dying age that Professor Glover solicits our attention. At the outset the odds are against him, but apathy and prejudice cannot withstand his kindly persuasions. The life of the fourth century had many phases. There were forces and tendencies at work whose influence was strongly felt in both the pagan and Christian worlds. Their interplay and effect can be best illustrated by a critical study of "the lives and writings of a series of typical men." The age itself is depicted, and the modern student is brought into immediate and living relations with those times, in the careers of representative historians, poets, philosophers, rhetoricians, and public functionaries, such as Ammianus Marcellinus, Julian, Symmachus, Claudian, Synesius, and as many more. While the book is thus biographical in form, it is not biography in any superficial and aimless sense that is here presented. We are made to see the real import of these lives, their bearing on the age, and their illustrative value. An inlook is given us from the very sources into the narrow, dogmatic, fanatical, arrogant, persecuting, and utterly unchristlike character of the Christianity of that age, and also into the inherent weakness of paganism, its lack of union, independence, and moral influence, and its utter unfitness to bring either comfort or life to an unhappy and dying world. On neither the Christian nor the pagan side were the conditions wholly bad, and the elements of good and of worth, of pathos and of power, are not left unnoticed. These critical